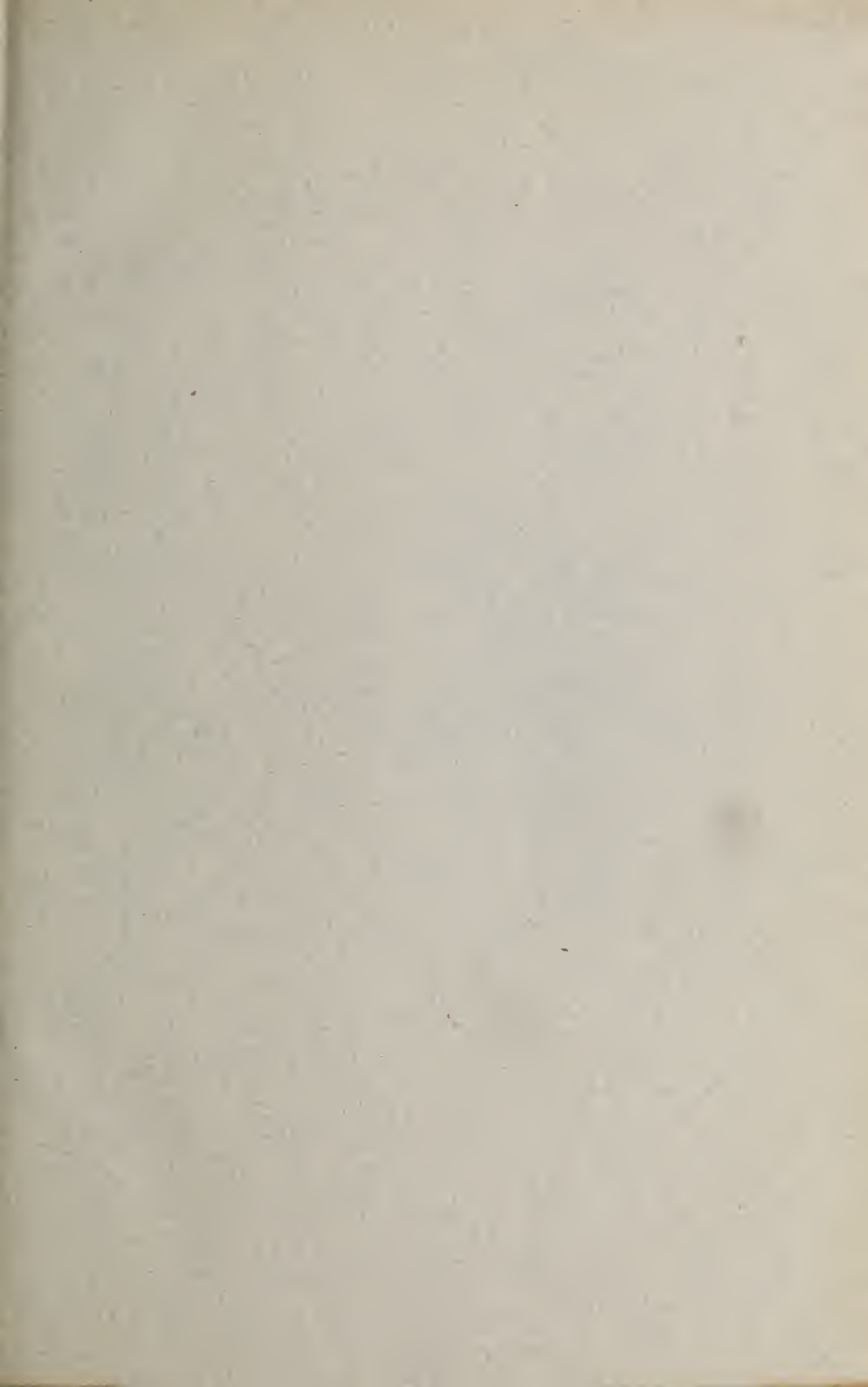


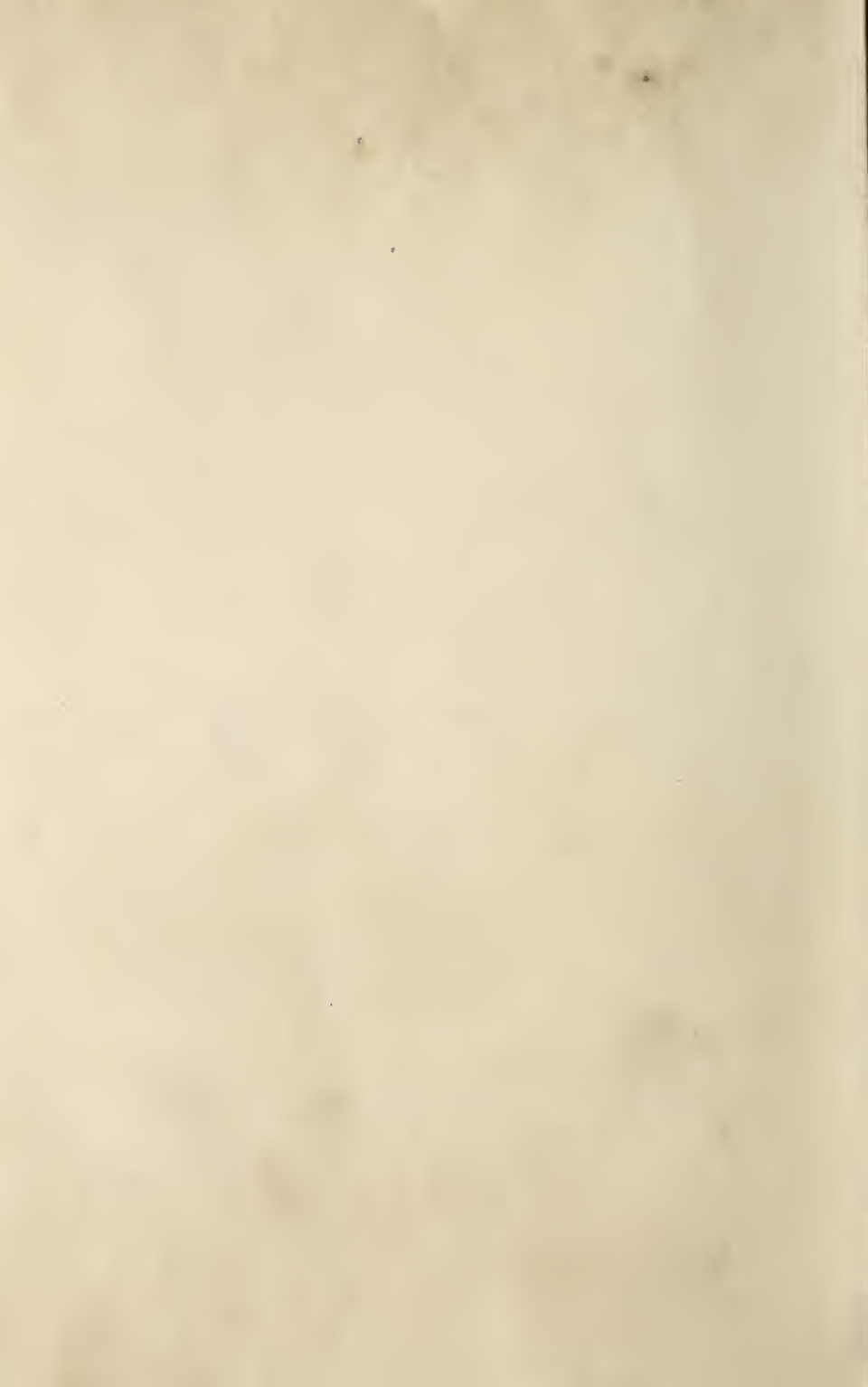
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# THE AFRICAN REPOSITORY.

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## THE WORK OF AFRICAN COLONIZATION.

BY REV. SAMUEL MILLER, D. D.

A wise and timely plan of emancipation, however gradual, would have averted the horrors of our late civil war. And dealing wisely, at once, with the Negro question, yet pressing for solution and threatening even to disturb our peace, would doubtless avert serious dangers now imminent and of perhaps unrealized magnitude.

The great mass of the freedmen and their descendants must, evidently, remain scattered over this land for years to come. A separate territory within the United States would avail them nothing. We have been unable to protect the Indians, who are not citizens, in their territorial rights; and, by the Constitution, the very citizenship of the Negro would, in any territory, give political claims equal to his own to white fellow-citizens, who would soon eat out his substance. The Liberians have found it essential to their present safety to exclude whites from citizenship.

But is it better that the Negro should remain permanently in the United States?

Of course, he has a right to remain; but so have Germans to remain in Germany, Irishmen to remain in Ireland; which millions of these, however, have not preferred to do. And just now, hundreds of thousands of our Negroes are manifesting clearly their unrest, and their strong desire to find new homes promising a fuller, freer sphere of activity, enjoyment and usefulness.

But are they not needed here, especially in the South, as laborers? Their emigration to another land can never be rapid and revolutionary enough to disturb the proper relations of labor in this country. Doubtless, as the Negroes left us, their places would be supplied by others. But can any others endure as well as they the semi-tropical conditions of sugar, rice and cotton culture? We can hardly believe that difficulty insurmountable. At any rate, we trust that the time has forever gone by for our keeping a race in degradation for the sake of its service. Let fruitful fields become desolate rather than debase a peo-

ple in cultivating them; rather than add further wrongs to those already inflicted upon the Negro. Certainly the latter, arbiter of his own fortunes, will not long submit to degrading toil. And to settle the question before us with primary regard to his best interests will, at the same time, no doubt, promote the highest welfare of the whole nation and of the human race at large.

Here, the two colors cannot intermingle their blood except upon terms most demoralizing and debasing to both. Indeed, but for the Negro's lower position, his own taste would forbid the intermixture. And here he must ever be an inferior, a dependent, his normal expansion checked, his happiness marred, high prosperity impossible. The increase of our colored population, during the last census-decade, was little more than *nine* per cent., while that of the whites was more than *twenty-four* per cent.; which means a lower birth-rate and a higher death-rate among the former. And every intelligent, enterprising Negro must deeply feel that here he can never rise to equality, much less to any superior position. In the dwelling of his white neighbor, he finds for himself no room between the kitchen and the garret. Politicians may place him for a moment, as a decoy, at the front, but his fond aspirations can be thus encouraged only to be cruelly disappointed. Here, too, his very dependence and inferiority must evermore make him a disturbing political and social element.

Is there any land to which he can migrate with rational confidence of elevation to true equality and manhood—of real advancement as to every interest? We verily believe that in Africa alone, their father-land, the divinely appointed home of the race, our colored people can ever reach, as a people, the goal of their proper aspirations. All mankind being descended from one pair, every difference of color and organization must be due primarily to a difference of climate and of other local influences; and must be a necessary accommodation to immediate surroundings, a natural provision for the maintenance of life and health. Hence, each branch of the human family thrives most in its peculiar clime. The Negro does not thrive as well as the white in this country, but, migrating to Africa, is there, much the more readily of the two, acclimated.

This scheme of emigration labors under the seeming disadvantage of offering no immediate remedy for existing evils. But its working slowly, without sensible disturbance, is really in its favor; while a good hope of even distant deliverance must relieve, measurably, present troubles. And a far-sighted statesmanship and philanthropy will discern in the scheme a sure pledge of signal and permanent blessing, for the boundless future, to both the whites and blacks of this country, and to the great, dark continent which invites the latter. Prosperous migrations of our colored people thither, while tending to avert from us serious po-

litical and social dangers, would moreover open for us new avenues to a very rich commerce, of which already every great maritime nation is eagerly striving to possess itself. Just to clothe the naked Africans, all the spindles of the world must soon be set in quickest motion. And for civilizing and Christianizing Africa there can be no hope equal to that founded upon the immigration thither of capable, enterprising, Christian Negroes; a type of immigrants of which we can furnish, from the United States, a far greater body than can be found in all the world besides.

But how can so vast an undertaking as the removal of our colored population four thousand miles across the Atlantic be accomplished? First, all possible improvement of the race in this country will hasten their return to their father-land by both inclining them to it and preparing them for it. Then, every effort should be made to show them the advantages of emigration, and to move them to keep these advantages steadily in view for themselves or their children, and lay up diligently the means necessary for the transit, and for commencing life afresh in new homes. Meanwhile, inviting settlements must be made in Africa; for which purpose an enlightened Christian charity must send thither, as rapidly as possible, the best Negro pioneers and settlers that can be found; not the ignorant and unthrifty, who have been failures here and must be so everywhere, but those whose reasonable success and usefulness in America give promise of success and usefulness in Africa; men and women of intelligence, of energy and earnestness, of true missionary zeal, fitted to lay, at least in a humble manner, while in a Christian spirit, the foundations of the State and of the Church. This enterprise, from its very nature, would grow, and its processes become accelerated. Should it be prosecuted wisely and vigorously, the flow of Negro emigration eastward from our shores would, one day, swell to the fulness of that human tide which has so long been setting westward from the shores of Europe. Then would Africa rejoice in the return of her exiles, and the blackness of her night be dispelled by a heavenly illumination.

A primary requisite for the highest success in colonizing Africa is the further exploration of the country, and the opening of practicable routes, with a view to settlements in more elevated and salubrious regions at a distance from the sea-board. Such explorations our national Government ought to undertake, or ought to assist the friends of colonization in making, for the advancement of science and commerce. It has repeatedly sent explorers on far less hopeful errands. Should the Government, however, refuse to pay this tribute to human progress and the interests, political, commercial and social, of our own country, then private means should be at once specially and freely devoted to so grand a philanthropic and Christian enterprise.

The strongest motives urge Christian America to determined, liberal and persevering efforts for the accomplishment of these noble objects. As a nation, we owe a heavy debt to the African race. We have wronged it greatly, and to the unrequited toil of the poor bondman we owe a large portion of our wealth. The North as well as the South was responsible for slavery and was enriched by it. Northern manufacturers profited even more than Southern planters by the products of slave labor. To make all our colored population comfortable in African homes would not fully compensate for the wrongs they have suffered, or even for their compulsory, unpaid services.

By very remarkable providences God seems to be commending to us, in particular, this mighty enterprise, so full of signal promise to two great continents at once. Within a few years, heroic explorations, largely in the interests of Christian missions, have opened the darkest portions of Africa, long benighted, to the possibility of evangelization. During these same years, God has freed and measurably prepared, in the United States, the largest body on earth of African exiles to return to their own land. And all the more significant are these providences from the fact that white men are almost forbidden, by the climate and their own unsuitable constitution, to settle in the countries of the Negro.

Our own national welfare, then, the general poverty of our colored population, their helpless beating against the bars which confine them to dependence, inferiority, profitless toil and depressing want, the wailing voice from open Africa—"Come over and help us!" the pillar of cloud lifted up and advancing, with promise of being a pillar of fire throughout that dark continent's deepest night—all, all urge us to go forward.

Were this an enterprise now, for the first, to be inaugurated, duty and interest alike would counsel speedy action. But happily it has been for years in progress, has been tested by experiment and justified by success. The American Colonization Society, with its auxiliaries or co-adjutors in several States of the Union, has been engaged in the work for more than half a century. The signs of the times seem to indicate that this Society, once so popular throughout the country, and engaging the minds and hearts of very many of our best and greatest men in both the Church and the State, is destined to do even a better, nobler service in the future than it has done in the past. It certainly should not be permitted to languish just when the need for it is evidently greater and more urgent, more imperative, than ever before.

The work of African Colonization already accomplished, and that by means seemingly quite inadequate, speaks for itself. In the name alone of humanity and religion, with no political party aim or influence, the Society has prosecuted, quietly but effectively, its benevolent undertaking. The results, thus far, may be summed up as follows:



1. The Christian Republic of Liberia has been established, extending about six hundred miles along the western coast of Africa—about as far as from Cape May (following the general course, not all the indentations, of the coast line) to the extreme of Maine. The population within its limits and control is said to embrace, besides the emigrants and their descendants, several hundred thousands of the aborigines.

2. The Government of Liberia, modeled closely after our own, is conducted wholly by colored men: a standing proof of the capacity of the African races for that highest of all tests, self-government, and for every degree of elevation.

3. From the whole extent of its territory, where once the slave trade horribly prevailed, that trade has been banished; as it has been, indeed, very nearly, and owing in no small degree to the influence of Liberia, from the western coast of Africa in general.

4. This Republic has become, for our colored population, what it was one grand object of the Colonization Society to make it, and what our own country has been for centuries, and still is, for millions in Europe—a sanctuary for those aspiring to a fuller liberty, a more complete equality and a higher manhood. Applications to be sent to Liberia have never before been anything like so numerous or urgent as of late. The comparatively small number that the Society can send, or assist to go, can now be selected from so great a multitude as to give the highest assurance that they will prove a blessing to Africa. Already, what has been done has awakened many thousands, some say half a million, of our colored people to propose emigration, and to send one large expedition to Liberia at their own charges. Their poverty and inexperience have as yet prevented any great success; but the undertaking is most significant.

5. No other human agency promises more than this Christian Republic does to extend commerce, civilization, and, above all, the gospel, into the heart of Africa.

There have been those who, having gone to Liberia, have returned bringing “an evil report of the land,” as of old did the spies returning from Canaan. All men are not successful; all have not the enterprise and energy specially needful in a new country. Failure and disappointment, no less than malice, naturally beget fault-finding. Moreover, expectations wholly unreasonable have not been realized. This young Republic, built up of freedmen and their descendants, and of Africans recaptured from slave-ships, is not a paradise, nor even all that it might have been if formed of costlier materials. Indeed, the foundations of the wall of the holy city, the new Jerusalem, alone, are garnished with all manner of precious stones. But, enlarged and strengthened in the future by a comparatively select class of immigrants now at command, Liberia ought to be made to grow far more rapidly, healthfully and vigorously than ever before.

To awaken public interest in this noble cause; to collect funds for it; to send promising emigrants; to secure necessary explorations; to give impulse, direction and guidance to spontaneous, unassisted emigration; and to turn, wittingly, all these efforts into the blessed channel of evangelization for Africa, are the distinctive work of the American Colonization Society. Can it be allowed to perish or to come short of a high efficiency? May the hearts of many be stirred up to encourage and strengthen it in its arduous undertaking, to devote, liberally, time and money, and toil, to the restoration to Africa of her exiles, as human saviours. Especially may colored men and women arise full of a holy ambition to "be great in the sight of the Lord" in the grand work of elevating their own race, both here and in the fatherland, and for both time and eternity! What more promising object can Christian charity find for its self-sacrificing exertions?

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#### EMIGRATION: IS IT RIGHT OR EXPEDIENT?

This is the title of a remarkable pamphlet by the Rev. Henry M. Turner, D.D., LL.D., a colored man of whom any race need not be ashamed. Dr. Turner was invited to present his views on emigration at the National Convention of Colored People, held at Nashville, Tenn., May 6; and as he could not be present, he wrote and had published the pamphlet in question, sending several hundred copies for the use of the Convention. A second edition has since appeared. White men have said again and again what Dr. Turner now says, but never with more force or eloquence. After a manly defence of the American Colonization Society, Dr. Turner remarks:—

"It is not essential to the purpose in view, that I should exhaust the time allotted me in an argumentative defence of the Colonization Society. Its record is before us, and sober reflection will ultimately tell its own story infinitely better than any analysis I may be able to give the subject in a few brief moments. I repeat that my purpose is higher than a mere defence of any one society or corporate organization. The question at issue is, should the colored people of this country give any support, countenance or sanction to African emigration? Despite its contemners and hosts of animadvertisers, I affirm, they should; that it is a grave and an honorable question, meriting the highest consideration as well as the most favorable investigation, viewed from any aspect whatever. I do not propose to present any arguments based upon logical deductions to establish their right of emigration there; their freedom presupposes that right. But the question is, is it right or even expedient? Are there any features about it commendable? I so believe, and to that point I now propose a few moments to address myself.

“1st. We are the descendants of Africa, and as such have no more cause to abhor the land of our fathers than other races have had. And yet I challenge an instance since the dawn of creation where a people have ridiculed the land of their fathers to the same extent as the American Negro. He has imbibed a detestation to Africa too, not from choice or a knowledge of any of its features, but from a prejudicial white rabble, who knew no more about its resources, its wealth and its sanitary advantages than idiots. They contemned the Negro in all other respects—his color, his hair, his mouth, nose, lips, heel, language, manner and laugh, and to coronate their scorn and obloquy, they contemn his country. And we, in our folly, have united with this vicious and garbage-box cavalcade; whereas, if our fatherland was a desert plain, it ill became us to join in with its defamers. I have heard colored men absolutely charge God with such folly, in their ignorant representations of Africa, that to me it sounded like blasphemy. If it was as hideous as they describe it, no sane man could conclude other than that God was a monster for creating such a place, yet these profaners in some instances knew no more of geography than the man in the moon; they were merely trying to amplify the utterances of some venomous-hearted and ignorant-headed white maniacs, who were either ventilating their negro-hating spleen, or trying to subserve the purposes of slavery. Africa has been the domicile of billions, for periods running through millenniums of years. It is possibly the first spot that kissed the sun, when God said, ‘Let dry land appear,’ and it was the theatre of vegetable and animal life when the western world was sleeping beneath the turbid waters of antiquitous ages. And two hundred millions of our kindred are there still, awaiting the return of her better-informed children, who have been in this land at school, to bring them the fruits of our civilization, and a knowledge of our better virtues; they are eager to embrace them, as is attested in the invitations for missionaries from African kings and rulers. And can any one say we are not in duty bound to answer this call? But we will answer it, and answer it to the honor of the Prince of Life. The *Mayflower* brought one church to this country in 1620. But it was my privilege in 1878, in Charleston harbor, to stand on the deck of the *Azor*, the *Mayflower* of the Negro, when Bishop J. M. Brown, D. D., D. C. L., by solemn prayer dedicated that ship to the work of the civilization and evangelization of the first continent on the face of the globe. The *Mayflower* brought one church to the shores of America, but the *Azor* carried two churches in one voyage to Africa,—a Baptist and an African M. E. church.

“2d. Many object to Africa on the plea of its rumored fatality, that everybody going there permanently dies. I shall not attempt to refute this falsehood by statistical arguments; it would consume too much

time. I will reply by saying that the mortality in no part of Africa, neither in Liberia or elsewhere, has ever been anything like that which attended the early settlers at Plymouth Rock, Jamestown, Annapolis, Charleston, Savannah, New Orleans, and even Louisville, Ky. Says Dr. Leonard Bacon, in his *Genesis of New England*: 'Of the one hundred and two pilgrims who came over in the *Mayflower* in 1620, forty-four died in four months, half in six months, and several more before a year had expired.' Such mortality has never prevailed among the emigrants going to Africa. Says Bancroft, the great American historian: 'Of the one hundred settlers who came to Jamestown, Va., in 1607, about thirty-eight saw the end of the year,' showing a loss of sixty-two in that short time. Another instance more appalling than either of the above is related by the same historian, which is, that 'not one of the emigrants that first landed at Annapolis survived till the ship could return from the mother country to augment their numbers and bring a fresh supply of provisions.' But it is needless to continue this striking record of facts, as it would run in startling statistics through the early settlements of this entire country; and if applied to India and Australia, the tale would freeze the blood of some of our never-dying race; for we raise more excitement over a little dying than any people under heaven's broad canopy. Suffice it to say, there is no instance in modern times where the health-scale has run so high in the settlement of colonies by imported emigrants, as it has in Africa; this is true with the colonists of both England and America. Even the African fever, about which such fatal stories have been told and which is only indigenous to the western coast, is no more deathly, if so much, than the country fever common along the coast of South Carolina and Georgia yet; and was regarded by the early settlers of those States as a plague. Liberia today is no sicklier than the suburbs of some of our own cities, and has never been heir to such dreadful epidemics and inexplicable plagues as have prevailed in several southern cities of the United States; and all reports to the contrary are false alarms. But let Liberia be ever so sickly;—Liberia is not Africa. Liberia is but a speck upon the face of that unexplored continent. Africa is vastly larger than North America or North and South America together, and the Negro can there rear a nation that shall have a wider territory and a larger population by far. From New York to San Francisco is three thousand miles, but from Liberia across the continent is over four thousand."

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#### IS WESTERN AFRICA READY FOR THE MISSIONARY SICKLE ?

BY A MEMBER OF THE LIBERIA CONFERENCE.

During the session of the General Missionary Committee in New York city last November, an eminent divine made the declaration that Africa

was not ready for the missionary; he would place her lowest down in the scale of appropriations and effort.

It is simply surprising how such an idea could have found lodgement in so capacious and able a mind. The idea is a mistaken one. Not all portions of any missionary land are ready for the gospel. Greater persecutions have been suffered in China by the missionaries than in all Africa. Mexico—a pet field with the Board—gives more violent demonstrations, has murdered more missionaries, than Africa. Africa not ripe for the missionary? Let the man that says so come to Africa and look about for himself, visit the aborigines in their villages and ask them if they are ready? Why the field is “white for the harvest.” True, there may be a few lewd and drunken kings, like the late Jimmy Parks, at Boporo, who would resist the gospel; and even his people were not in accord with him. At Bathurst the Wesleyan have a large and prosperous work. We preached to a crowded house there, which was composed entirely of native converts. They were civilized, and I felt myself called upon to preach my very best, as intelligent and critical eyes were fastened upon me from every direction. Up the Gambia river, at M’Carty’s Island, a distance inland of seventy-five miles, another large and flourishing Mission is in full blast. I met three of the Wesleyan missionaries, who all bear testimony of the most positive kind that that portion of heathen Africa is simply a harvest-field. Taking the Liberian coast-line of 600 miles in length, and from that penetrate interiorward seventy-five miles, within this belt are comprised thousands of heathen asking for the true light. Their cry is, “Send us God-men.” This is not a vision, but an actual state of affairs here. I am personally cognizant that this part of the African vineyard is ripe, and many have and are coming to the Saviour of men, and learning of Him who is called Wonderful.

About three months since four young white men came ashore at Monrovia, while waiting for the steamer to transact her business in the port; we fell in with them and made their acquaintance, and found them to be missionaries from England, who were to penetrate Africa by going far up the Congo. They informed me that several others would soon follow. Scores of other facts might be adduced to show that other denominations consider the African field ready for the sickle. But there comes a voice from the Missionary Committee of the M. E. Church of America, which says put Africa lowest down in the scale of appropriations and effort, for she is not ready for the missionary. With this thought influencing every mind of that Committee, they proceeded to give \$2,000, and continue the one heroic man in the field. Osgood is to go out and stand and battle alone among the interior heathen. Mexico, China, Japan, Germany, India, get thousands of dollars. All these are dealt with in a princely manner. Over fifty applicants

stood ready to come to Africa when the call was made for three men one year ago. Africa is a more needy field than Germany. Methodism has got a good, strong foothold among an intelligent race; she can now hold her own and win. No mission-field desires to give up an annual subsidy which they know they can have just as well as not by the asking. American Methodism had no such helps, but trusted in Providence and went forth to her task of sacrifice, sufferings, discipline, and triumphing, and in her case has been verified the saying, "He that goeth forth weeping, bearing precious seed, shall doubtless return again bringing his sheaves with him." Heathen Africa is emphatically ready for the missionary.

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#### A HOME MOVEMENT.

The Liberia Annual Conference of the M. E. Church, held in Sinoe, January, 1879, organized a "Home Missionary Society" for the propagation of the gospel and schools among the heathen. There is such want among the heathen because they have been left without the instructions of ministers that the Conference felt moved to this step of organization. A constitution, drawn up by Rev. R. J. Kellogg, was unanimously adopted. The officers are as follows: President, Rev. R. J. Kellogg, of Monrovia; Rev. J. H. Deputie, Recording Secretary; Rev. D. Ware, Corresponding Secretary; Treasurer, T. G. Fuller Esq.; Board of Managers—First class, Revs. Pitman and Ware, and J. E. Moore, Esq.; Second class, Rev. W. T. Hagans, Hon. L. H. Williams, and Mr. J. W. Draper; Third class, Revs. J. H. Deputie and Bryant, and Hon. J. M. Thompson.

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*From The (Monrovia) Observer.*

#### OUR NATIVE POLICY.

Among the many grave questions which claim the attention of Liberians is, Our Native Policy. Many of our citizens treat this subject with but little attention; they are content as long as the natives give no trouble to the Government. It is high time, however, that the eyes of every individual who desires the prosperity of Liberia should be opened to a sense of the importance which attaches to this question, and to the influence which its solution must have on our future as a Nation.

We returned to this Coast, claiming it as the land of our fathers, and desirous of establishing a Negro Nationality. To accomplish either of these objects we must not regard the Native as an inferior, or by our conduct toward him give any color to the remarks made by the reporter of the *News and Courier*, who seems to imagine that we seek to re-

duce the natives to servitude. On the contrary, we must feel, and seek to impress on the native mind, that we are brethren, that we spring from a common stock, and that we must unite heart and hand so as to raise ourselves and our race to a higher place among the races of the earth. To imagine that we can ignore the aborigines of the country, and still accomplish our end, is absurd. Liberia is an extensive country and it will take numbers and wealth to develop her vast resources, but those from whom her emigrant population is drawn are limited in number, and deficient in the required physical ability. Their strength has been wasted by years of bitter toil in strange climates, as well as by admixtures with other races. To trust to the unassisted efforts of such a race would be foolish in the extreme, as their progress must be slow. Where can we more naturally turn for aid than to those from whom we sprung? Contact with them, like the contact of the mythical hero with his mother earth, will lend us new strength. And their fresh and vigorous minds and sturdy frames are well fitted to grasp and put into effect the ideas which we have gained by our contact with civilization. Like Moses of yore it has been ours to taste of the learning of those who despise our race; it is also ours, like him, to use that learning for the benefit of our brethren and to lead them from their bondage of ignorance and sin. It is then the duty of our Government to inaugurate and pursue a policy which shall lead to draw the bonds of union between its civilized and uncivilized citizens closer, and which shall bestow upon the latter the blessings of Christianity and civilization; and we call upon our legislators and statesmen to bear this in mind, and to let no time be lost in useless discussions. We need a clearly defined native Policy, and we need it quickly.

. It would be impossible to discuss what our policy should be in the brief space afforded by the limits of a newspaper article; but we may be allowed to make a few suggestions. First, our religion should be carried to our heathen brethren, with zeal and vigor. It is impossible for us whose souls are inspired by a belief in a beneficent deity, and whose minds are free to roam at will in search of the true and the beautiful, to dream of a permanent union with those who are bowed beneath the terrors and superstition of cruel and degrading religious beliefs. If the native is to look on us as a brother, we must take a brotherly interest in his concerns and lead him to take the same interest in ours. He should be made to feel that our laws are made with a view to benefit and that he will not appeal to them in vain, and that we are prepared to assist him to guard his rights against domestic as well as foreign foes.

We should also teach him that he cannot enjoy such blessings for nothing, because were we to allow him to think that such results could be obtained without labor or expense on his part, we would be under-

mining his self-dependence and self-respect and frustrating our object. He should therefore be called upon to furnish men and means to enable us to support a force to keep the roads open, to prevent tribal differences, to extend education, to carry our legal system into the interior, and last, but not least, to preach the gospel. The chiefs or their representatives should be invited to take part in legislation, and a person should be placed among each tribe to look after its religious, commercial, educational and other interests, and to represent Liberian Power and civilization.

The dispute about the territories north of Cape Mount ought to be a lesson for us. What is the secret of the indifference of the Native Chiefs to us? Our indifference. Why have the Sierra Leone Government been so successful? They have been active. They flattered, they interfered, they stipendized, they fought. We must do the same. Nor must we refrain from the most active and indefatigable exertions until the Chiefs of the tribes from the Jong to the San Pedro, from the seashore to the remotest interior reached by Liberian influence, will hasten to obey the slightest behest of Government or instantly start for the Capital at the summons of our Chief Magistrate.

We urge upon all our citizens the duty and necessity of seeking union with the aborigines, by which can Liberia attain to strength and prosperity, and accomplish her destiny as a Negro Government.

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#### RECEPTION OF MINISTER BLYDEN.

On Thursday, March 13, this distinguished Negro gentleman and scholar was accorded a public reception by the Government in order to mark its sense of his merit, and in recognition of his services as one of the chief representatives of Liberia abroad. The reception took place in the Hall of the House of Representatives, Monrovia. The Secretary of State Hon. G. W. Gibson, occupied the Chair; Mr. Blyden sitting on his left and Vice President Warner on his right.

Among the officials and gentlemen present on the platform were—Hon. Wm. H. Roe, Secretary of the Treasury; Hon. J. T. Wiles, Postmaster General; James Yates, Esq., Treasurer of the Republic; Hon. J. E. Moore, Associate Justice, Supreme Court; Hon. W. D. Coleman, Speaker of the House of Representatives; Hon. J. H. Smyth, United States Minister Resident; Dr. J. H. Roberts, Belgian Consul; Mr. C. A. Snetter, Collector of Customs; Col. A. D. Williams, Hon. S. C. Fuller, Mr. H. W. Johnson, Sr., Prof. Freeman, Rev. C. A. Pitman and Rev. J. T. Richardson.

The Secretary of State, Mr. Gibson, on rising to welcome Mr. Blyden, said:—



“Fellow Citizens and Gentlemen: We are met here this afternoon to extend a hearty welcome to our honorable and highly esteemed fellow citizen, Hon. Edward Wilmot Blyden, Liberian Minister to the Court of St. James. We are met, not only to do honor to this worthy gentleman as such, but also to show our appreciation of the great work in which he is engaged for Liberia, for Africa, and for the entire Negro race. Dr. Blyden is one of the rare men of the present century. He has undertaken and is successfully prosecuting a work unsurpassed, at least so far as our race is concerned, by any enterprise of the age; a work to which he is providentially called, and for which he is providentially fitted—viz., The work of educating the whole civilized world with regard to the capabilities and characteristics of two hundred millions of souls, who, up to the present, have been a dark, perplexing, unsolved enigma to the rest of the human family.

“Dr. Blyden has, by his divinely inspired intellect, struck out a new line of thought with regard to our race that has startled the world—in view of the ungodly oppression and gross injustice that other races have with impunity inflicted upon the African. He is successfully, we think, answering a question that has puzzled the greatest Caucasian minds for the last several hundred years. He is telling the world who the Negro is, what his work, and what his destiny. This is the highly esteemed character, gentleman and fellow citizen, whom it is our pride to welcome to-day, and the able Minister Plenipotentiary of this Government to the Court of the leading nation of the world—the Kingdom of Great Britain.

“And believe me, gentlemen, when I say, I regard it as one of the most gratifying acts of my life, to have the honor, in behalf of the Government and people of Liberia, to extend a hearty welcome to this *Champion of the Negro Race*. One who for the last fifteen years has been taxing his brains and wielding his pen, to defend our race against the unjust imputations and gross slanders that have been heaped against us by others; who has been taxing his brain and wielding his pen to hurl back with contempt the ridicule and foul aspersions that have been cast upon us. A man that has spared no pains, that has shunned no sacrifice, that has not shrunk from martyrdom itself, in following up and prosecuting the great work that filled his earnest soul: a work in the interest of which he is willing to-day to spend the last drop of his heart's blood.

“This, fellow citizens, is the man whom the Nation honors to-day; whom we feel *proud* to honor, and whom intelligent Negroes everywhere delight to honor. And I am sure I speak the sentiments, not only of this crowded audience of the most respectable class of this metropolis, but also of every true-hearted, intelligent Negro in this Republic, when I say, Minister Blyden, *ought* to be honored.

“Allow me, then, Minister Blyden, in behalf of the people of this Republic; in behalf of the two hundred millions of Africans on this Continent; in behalf of the whole Negro race, for the elevation of whom you are laboring, and in the interest of whom you have recently been so cordially received by Her Majesty, the Queen of England and Empress of India, to extend to you a hearty welcome home.”

Vice President Warner said that brevity on this occasion must be set down as the order of the day, and that he was under obligations to the audience to observe it; but if by some inadvertency or inattention he should overstep the prescribed limits of the hour, he would have to beg Minister Blyden not to attribute it to any desire on his part to keep him standing long, or to pronounce to him a diplomatic lecture; but rather to the instincts of the race, which impelled them to talk endlessly and to sing forever. The mission from which Mr. Blyden had just returned was, to his personal knowledge, fraught with a question of vast moment to the Liberian Government; it was pregnant with great and high interests to the whole Republic; it was a mission requiring, for its successful prosecution, the most respectful address and courtly demeanor toward those to whom he was sent. To meet these requirements, Mr. Blyden was doubtless obliged to call into requisition all the tact, talent and ability he possibly could command; and his fellow citizens, although they had no official sanction for it, rested in the belief that he proved himself quite competent for the task imposed and that he had accomplished with credit the high mission entrusted to him, and had thereby promoted many important interests of the Republic.

While shown all the honors and attention which it was in the province of a foreign Court to accord him as the principal representative of a foreign power, Mr. Blyden had no doubt experienced some of those unpleasant drawbacks which are inseparable from and are attendant upon positions similar to the one he had so recently occupied; but that a sense of an honest consciousness of having faithfully discharged the trust imposed in him by his Government had no doubt taken away the sharpness of those unpleasantnesses, and left Mr. Blyden to enjoy the pleasure which a work well done never fails to inspire.

The Vice President then referred to his long and intimate acquaintanceship with Minister Blyden, both in public and private relations, and said that, doubtless, little did he think that he would live to see the day when it should be his privilege to welcome Mr. Blyden on his return from the Court of one of the proudest, if indeed not *the* proudest, civilized nation of the world. This privilege he now had, and with great cordiality and pleasure he gave him the hand of welcome.

Hon. John H. Smyth, the United States Minister, followed, and, in an eloquent address, reviewed Mr. Blyden's career and services, remarking in concluding that Liberia was too small to monopolize Dr.

Blyden. He was the property of every country whose inhabitants wore the sable livery of the burning sun. [cheers.]

Prof. Freeman, in an amusing way, called attention to his nervousness and hoped that it would not be attributed to his long walk or the heat, but to innate modesty. It would have been difficult at any time for a plain, blunt man like himself to express his sentiments on such an occasion; and his task was rendered more difficult by the eloquence of those who had preceded him. There were times when the best speech a man could make was to say, Amen, and sit down. It was only Yankee impudence that kept him up now. He could not praise Dr. Blyden. His work among us, as an educator, as a citizen, and as a statesman, whispered loudly his encomiums. His works thundered them to the world. But he would say a few words about the race.

The Professor, in a short and interesting address, pointed out that if we wish to build up a nation we must change our ideas of beauty. People seem to think that the Caucasian was the ultimatum, the crowning work of creation; but he did not. God had not exhausted himself in making them. It was quite possible for another race to be as good, or better, and the Negro might be that race.

Minister Blyden, replying to the congratulatory addresses and encomiums that had been heaped upon him, said:—

“Mr. Chairman and Fellow Citizens: I am taken by surprise. The proceedings of to-day seem to me to be a sort of instalment from the future—a glimpse of the hereafter. It seems that we have for the moment ascended to the summit of the mountain, out of the deep valley where midnight still spreads its sombre covering over the scene. We seem to be catching something of the first rays of the coming sun, of whose rising the sleeping inhabitants of the valley have not yet the slightest suspicion.

“I did not expect for one moment to witness the scenes of to-day. I have long since made up my mind to endeavor to the best of my ability to perform the task allotted me in life, and to pass amid labors and misunderstandings and misrepresentations from this to another scene. I was satisfied that my work should be generally misunderstood while I live. I was thankful that the way of work was clear to my own mind, and that I was blessed with the will to pursue that way under all circumstances. I felt thankful that I was born and grew up just as the shades of Africa’s deepest night were melting into the twilight of liberty for the race—when the dead past of her sufferings was fast receding, but still before the period of her exaltation had arrived; and I was determined to contribute what I could to assist in forging at least one of the many links by which God unites period to period. I felt happy if I could only be an humble agent in His vast plans for the development of Africa’s civilization—for the hastening of the great future of the race.

“The task I set before myself I knew was a great and noble one; but I also knew it was an arduous and difficult one, and I was willing to pay any price for the privilege of aiding in its accomplishment. And I believed that my reward lay in the distant future, when millions of intelligent Africans on all parts of this continent should rejoice in the blessings of freedom and Christianity.

“But events are moving rapidly. They are transpiring now, not only in panoramic succession, but more like dissolving views. Liberia, too, is moving. She cannot resist the progress of events. This meeting is one of the signs of Liberia’s growth. I thank you for your generous treatment of me to-day, but I repeat that I am taken by surprise.

“As in the work of husbandry there is a time for seed-sowing and a time for reaping, so in the history of humanity, in the evolution of the race, there are periods of seed-sowing and periods of reaping. We are told that after the Nile has overflowed its banks and before the waters entirely subside, the sower goes forth with his seed and scatters it broadcast upon the subsiding waters—he ‘casts his bread upon the waters.’

“To one who had never witnessed the *result* of the process—who had never seen the golden harvests which come from that apparent waste of grain—it would appear the utmost folly to be thus squandering what might serve for food. But the time comes when the seed thus apparently wasted reproduces itself, some thirty, some sixty, some an hundred fold.

“So in the history or development of humanity. It requires long years of labor and suffering and sacrifice to bring about any important and beneficial results. Every forward step requires time and patience and labor. And as you cannot hurry the process of the development of the plant, so you cannot hurry the process of the development of humanity. You have often to cast your bread upon the waters and wait—wait till the river falls, with the possibility sometimes of its bearing some of the precious grain on its bosom to the ocean; and even in the case of that which takes root, you have to watch patiently the various stages of growth before you reap the fruit. ‘First the blade, then the ear, then the full corn in the ear.’

“Mr. Chairman, to me the evidence of a nation’s real progress is not seen merely in the adding of field to field—in the piling up of brick upon brick—in pulling down barns and building greater; but to me the evidence of a nation’s real progress lies in its recognition of its true position and its work; in the unhampered operation of those instincts which are special to it. There are instincts special to every branch of the human family—as there are instincts special to every class of the animal creation,—which lead them to the adoption of means not only

for their preservation but for their growth. The evidence of a nation's real progress is in its growing ability to find out and apply the methods suited to its own development; in its ability to select and use the materials which are adapted to carrying on its particular work; in the sagacity, not only to discern and use the influences which will aid it, but to see and shun the influences which will hinder—in its *selective* power, and *detective* tact, in its intelligence and its virtue, in its ability for self-denial and self-sacrifice.

“The proceedings of to-day are an education to those present. We have been accustomed in Monrovia to indignation meetings, but we seldom see meetings of this nature. It is easier to pull down than to build up. The ability for construction is higher than the ability for destruction. The one assimilates us to the highest intelligences: the other, to the brute creation.

“Liberia has had her trials—and it may be that she is not yet through with them all. But it required all the ups and downs to place her permanently on the national pedestal. No real success, whether of individuals or nations, is sudden. Success can only be attained by vigilance and continued action. We have constantly to be on the watch to remove obstacles or to overcome them.”

Minister Blyden then said he had been treated with great courtesy abroad by the representatives of the European States, who all expressed gratification at Liberia's progress. He assured his audience that Liberia had to be but true to herself and the cause of civilization and progress, and she would be supported and upheld on all sides.

Mr. H. W. Johnson, Sr., then made a few remarks, and the proceedings, which were enthusiastic throughout, terminated.—*Extracts from the “Observer,” Monrovia, March 27, 1879.*

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## THE THIRTY-SECOND ANNIVERSARY.

BY REV THOMAS S. MALCOM.

The Thirty-second Anniversary of the Declaration of Independence by the people of Liberia, occurred on Saturday, July 26, 1879. Eleven men assembled in Convention at Monrovia, representatives of the people of the commonwealth of Liberia, “relying upon the aid and protection of the Great Arbiter of human events,” declared the said commonwealth “a free, sovereign and independent State, by the name and title of the Republic of Liberia.” In this Declaration of Independence, signed July 26, 1847, it is clearly and nobly stated:

“We recognize in all men certain natural and inalienable rights; among these are life, liberty, and the right to acquire, possess, enjoy and defend property. Our churches for the worship of our Creator,

bear testimony to our piety and to our acknowledgment of His providence. The native Africans bowing down with us before the altar of the living God, declare that from us, feeble as we are, the light of Christianity has gone forth. Therefore, in the name of humanity and virtue and religion; in the name of the Great God, our common Creator and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us."

Of the signers of the Liberian Declaration of Independence, *only one* is living—Anthony W. Gardner, and he is now the esteemed *President* of the Republic. The little strip of territory has been enlarged, till now Liberia fronts the Atlantic Ocean for six hundred miles, and the territory claimed extends about two hundred miles eastward towards the vast interior of Africa.

The progress of Liberia has been remarkable in view of the great obstacles which have been encountered. When founded, the slave-trade was in full activity, and the hostility of the slave-traders was great. The barbarous natives were roused by many traders in rum, muskets and powder, to resist the establishment of the young Republic. The people themselves were mostly emancipated slaves of the United States, and a few thousands of Congoes rescued from slave vessels by American men-of-war. Few of them had any education or property. Most of them were unable to read or write.

And yet, from this humble beginning, a Christian Republic has grown up which has special elements of success. The founders, like our own Pilgrim ancestors, were men of prayer and full of Christian faith. Nearly one hundred churches have been established. Their songs of redeeming love are heard where the horrors of slave-capture had formerly taken place.

The Constitution of Liberia provides for "the improvement of the native tribes," and declares that "no sect of Christians shall have exclusive privileges or preference over any other sect, but all shall be alike tolerated." In view of the influence of Liberia in extending Christianity among the Veys, the Deys, the Pessas, the Golahs, the Bassas, the Greboes and other native Africans, we may designate Liberia as "the missionary Republic." The work of evangelization has only commenced. With larger means, and more missionary teachers and preachers, the semi-civilized and populous Mohammedan natives of the Niger Valley and Central Africa, can speedily be reached.

We hope that many prayers and gifts and liberal legacies, may enable the American Colonization Society and its State auxiliaries, and evangelical missionary societies, to carry forward the great work of Christian evangelization among the uncounted millions

of Africa. Thousands of pious Freedmen are anxious to join their kindred in Liberia, and there build up a Christian nationality. The friends of Liberia are not prompted by pecuniary or political motives, but by the love of Christ Jesus, to establish Christianity, rapidly, economically and permanently, by aiding pious colored emigrants from the United States and from the West Indies, till the beautiful flag of Liberia with its one star, reminding us of the bright star of Bethlehem, shall wave in peaceful and blessed triumph over the populous and fertile regions of Central Africa.

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#### HONORING LIBERIAN INDEPENDENCE.

At Monrovia, the 26th of July, 1879, the thirty-second anniversary of the Republic of Liberia, proved to be a beautiful day and the usual demonstrations took place. Augustus F. Belgrave, Esq., delivered the annual oration before a large audience in the Methodist E. church. His address, which lasted nearly an hour, was a thoughtful review of things in Liberia. He was frequently cheered. Ex-Attorney General Davis moved a vote of thanks to the orator and a request for the publication of the oration in the *Observer*. The vote was unanimously carried. The exercises at the church consisted of—reading the Scriptures and Prayer—music, reading the Declaration of Independence by Master E. Freeman, a son of Prof. Freeman, and the oration. Mrs. J. J. Blyden presided at the organ. At two o'clock the usual reception took place at the President's mansion, at which several speeches were made. Among other toasts were the following:—"The President of the United States," by President Gardner; to which Hon. J. H. Smyth, United States Minister, responded in an able and forcible speech. "The king of the Belgians," and "the President of Hayti," were given by the President; to which the Consul of Belgium and the Haytien Consul General respectively responded. The President then paid a glowing tribute to Dr. Blyden, for his services rendered to the race and country; to which the Doctor replied and took the opportunity to urge the importance of opening up the interior to the enterprises of civilization, and requesting the President to encourage the new settlements which are now extending to the salubrious highlands—to the wealthy and undeveloped regions. These interesting proceedings were brought to a close by eloquent and instructive speeches from Vice-President Warner and ex-Attorney General Davis.—*The West African Reporter*.

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SAVANNAH, Ga., July 28, 1879.

The largest demonstration ever made by colored folks in this section occurred here to-day in commemoration of the independence of Liberia.

The affair was under the auspices of the American Union Ethiopian Association of this city. Nearly five hundred visitors came with the Morning Star Benevolent Association from Augusta. Delegations were present from Charleston, Beaufort, Macon and Atlanta. The procession was formed at eight o'clock this morning. After a short parade it proceeded to the cars and was conveyed to Thunderbolt, four miles distant, where the celebration took place. Cars ran throughout the day closely packed, and by noon probably three thousand Negroes were on the ground. Hundreds went out by the road in wagons and vehicles of various descriptions. It was a grand gala day and was made a general holiday by the Negroes of this city. Among those present were a number of colored seamen from the United States steamer Boutwell, which was at anchor in the stream opposite Thunderbolt. The exercises commenced at one o'clock—occupying about two hours and a half. The large platform was decorated with bunting. A cabinet organ and an immense chorus furnished the music. Proceedings opened with the hymn "The Year of Jubilee has Come," followed with prayer by Rev. J. S. Habersham (colored). Then came the hymn, "The Beautiful Land."

Rev. J. C. Haines, black as ebony, delivered an address on "Liberia," reviewing its history from the inception of its struggle for independence as a Republic and the heroism of its citizens. He used excellent language and displayed fine descriptive powers, completely entrancing hundreds of his hearers and stirring up considerable enthusiasm on the subject of colonization in Liberia. There was much sound sense in the address, and he cautioned his hearers not to leave good homes for prospective better ones. He also combated the assertion that the black man has no history, and by well considered arguments cited historical incidents to prove that such was not the case.

Mr Haines' address was followed by the presentation of a flag of Liberia by the Rev. O. L. Houston (colored) on behalf of the Savannah Association to the Morning Stars of Augusta. It was received by Warren Brooks, of Augusta, Ga. An artillery colored company of Savannah was on the ground, and after the presentation fired a salute. The other exercises consisted of declamations, short addresses and singing. Among the songs was an original one by Abram Burke, of Savannah, sung to the tune "Maryland, my Maryland," by six voices, entitled "Sweet Africa," of which the following is a sample:—

There is a land we do not see,  
 'Tis Africa, sweet Africa.  
 There is a land beyond the sea,  
 'Tis Africa, sweet Africa.  
 Almighty Father, gracious Lord,  
 In life's first dawn our tender frame  
 Does thy protection, care proclaim;  
 O Africa, sweet Africa.



During the afternoon hundreds of colored folks flocked to Thunderbolt, and general hilarity reigned till dark. So great was the crowd that the superintendent of the railroad states that he will be unable to get them all in before four or five o'clock to-morrow morning.—*Telegram to the New York Herald.*

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An interesting prayer-meeting in behalf of Liberia was held in Philadelphia, on Saturday, July 26, after the usual noonday prayer meeting, in the building of the Young Men's Christian Association. The meeting was held in commemoration of the thirty-second anniversary of the Declaration of Independence by the people of Liberia. Rev. G. Albert Redles, Rev. Isaac R. Gates, Rev. T. S. Malcom, Paulus Moort, and John B. Williams took part in the exercises. Four prayers were offered. Resolutions were adopted in regard to the progress of Liberia, and the extension of evangelical and educational work among the tribes adjacent to Liberia, and also in regard to explorations in West Africa, and in behalf of the emancipation of the slaves in Cuba and Brazil.

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*From the Baptist Watchman.*

#### NEW ERA OF THE AMERICAN COLONIZATION SOCIETY.

Such is the heading of a circular just issued in Boston. It contains resolutions offered by Rev. G. W. Blagden, D. D., and passed by the Massachusetts Colonization Society at its late anniversary. The resolutions recognize the work of the American Colonization Society and its auxiliaries for sixty years—its new era occasioned by emancipation, which has flooded it with applicants, half a million in number, for the benefits and duties of Liberia; and calls upon the parent Society to institute new efforts in Massachusetts; and pledges the full sympathy of the Massachusetts Society. The writer of this article believes all this eminently providential, and respectfully asks for it the consideration of intelligent and serious people.

The first fact is, that our colored people, now and for years free, and free to choose or reject plans for their good, have, in such numbers, deliberately chosen to go to Liberia. The Society has had no occasion, at least for many years, to hold out inducements to them to go to Liberia, as the applications have greatly exceeded the means of sending them. And then, it has never been the plan of the Society to rush large numbers to Liberia, but to aid those likely to be useful and successful, as it has ever contemplated the good of Africa as well as of all colored people. We have not far to look for the influences drawing so many toward their fatherland. By means of objections and commendations for most of the lifetime of the oldest of our colored people, they have known of this Eldorado of the oppressed. As Liberia has gradu-

ally advanced and come to have more and more of the victims of slavery to represent their improved condition, the feeling has necessarily and naturally grown, uttered in, "I wish I was there."

There are several reasons why the Colonization Society should be in need of money, and should appeal to the public for aid. I can only allude to them in this paper, and refer the reader to the arguments for the Society published in numberless forms, for more than half a century; specially to earnest appeals since emancipation, as it has become apparent what were to be its new necessities. It is not a denominational Society, and hence has not the patent denominational arguments or facilities of obtaining aid. It has become chronic to object to its work, without reason, and contrary to the vital facts, and this kind of treatment, though inexcusable, is efficacious. All through its history there have been strong parties supposing it in their way. First, slaveholders, who objected to the emancipation contemplated; then the abolitionists, who supposed it hindered emancipation; then the colored people, who supposed this a method to get rid of them contrary to their own interests; and now there are parties who suppose they are needed to vote and work for them. It is not singular that, amid all these conflicting parties, what is now perfectly apparent should have been obscured: namely, that from the beginning, as now, the Society has sought on the one hand the greatest good of as many of our colored people as possible in the circumstances, and on the other hand, the good of Africa by their means. The real idea always was, and now is, as President Allen, of Girard College, expressed it, in a recent superb address: "The elevation of a race and the redemption of a continent."

Liberia is the sum total of the Society's work. It now remains to make as many more of our colored people happy, prosperous and useful as possible in it, and to enlarge and strengthen its highly-prosperous Christian nation in a heathen land, until it still further demonstrates what the Negro is capable of, and what a Christian nation in a heathen land can do for it.

D. C. H.

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*From the Baltimore American, September 21st.*

## GROSS MISREPRESENTATIONS REFUTED.

### INTERVIEW WITH PRESIDENT LATROBE.

Last week an editorial appeared in the *New York Times*, headed "The Liberian Farce," which referred to the plan of the American Colonization Society for colonizing the Republic of Liberia with Negroes from this country, and declared the experiment a decided failure, a fact the managers themselves had known for at least twenty-five years. The editorial, among other things, said:

“The Negro who went to Africa in a colonization ship had been told of the existence of a colored president, a colored congress, colored universities and colored actors. He expected to find a black New York in Monrovia, and a black Philadelphia in Robertstown. By some mysterious process he believed that on landing in Liberia he would at once become an intelligent, cultured citizen, and would live in a brown stone mansion, and perhaps employ a miserable white man to black his boots or to drive his coach. These illusions vanished when Africa was reached. He found Monrovia to be a miserable village of wooden shanties, and he could perceive no difference between the President and congressmen and the average colored inhabitant of Thompson street.” \* \* \* \* The coast fever usually killed with much promptness those who landed, and those who managed to survive were without employment. Whitewashing did not pay where every one was his own whitewasher, nor did Gospel preaching amount to much, for every one was willing to preach but not to pay. \* \*

\* \* \* The article concluded with a reference to the curtain dropping on the last scene of this wretched farce.

An *American* reporter called yesterday on Hon. John H. B. Latrobe, of this city, who is President of the American Colonization Society, to ascertain his views on this subject of Liberian emigration.

Mr. Latrobe said, in reference to the article from the *Times*, that, though wittily written and at times quite funny, it placed the Society in an entirely false light. Every statement made could be corrected, and the exaggerated terms used were in themselves sufficient to cause doubt as to their truthfulness. He said, so far as being a doubt as to the good condition of the colonies, or the possibility of men of ambition and industrious character obtaining a livelihood there, which he called “the field of ambition,” there could be none, and he quoted from a letter from Jeremiah Jenkins, of South Carolina, written to the Secretary of State, and by him forwarded to Mr. Latrobe, as President of the Society, in which Mr. Jenkins asked for information as to how to emigrate to Africa. He asked this in behalf of 500 or 600 of his colored brethren, who were anxious to go, believing that as Africa was the place from which the Negro originally came, it was the place for him to go. The Secretary of State, in speaking of the letter, characterized it as a “most touching one.” Word was sent to Mr. Jenkins that, as much as it was to be regretted, nothing could be done at this time for him or his companions, as their appeal was but one of numerous others, comprising some half a million of colored people, all seeking the means of settling in Liberia. This alone shows that the poor Negro is not coaxed to emigrate, and, further, Mr. Latrobe said that the American Colonization Society has for a number of years past been without an agent in the South or Southwest, from whence these appli-

cations come. The only means the parties have for obtaining information concerning Liberia or the Society is from persons who have been sent to that country to spy out the land, or from citizens of the Republic with whom they have corresponded.

Mr. Latrobe did not believe such a state of affairs as described in the article referred to could exist without its being known to the thousands of colored people of the South and Southwest who are interested in the question. "Nor is it easy to believe," said Mr. Latrobe, "that the English would loan \$500,000, as mentioned in the *Times*, had the credit of the Republic of Liberia been such as would be inferred from that paper's statement in regard to it. What the English want is a market; that is what they are striving for in their wars with the Zulus, in Egypt and in the East. They have a colony—Sierra Leone—which nearly bounds the Republic of Liberia. A difficulty has already arisen about the boundaries between these two countries, and it was decided to settle it by arbitration. The United States sent out Commodore Shufeldt, and when it was found that the disputed land was to be given to Liberia, the English objected to the arbitration. According to the laws of the Republic of Liberia, no white man can hold property there, and yet the English have opened plantations for the cultivation of coffee there by furnishing capital to the citizens. The government has also conceded to a number of English capitalists ground for the building of a narrow gauge railroad to the gold bearing rocks. It was during the Centennial Exhibition that the Emperor of Brazil saw the samples of coffee raised in the Republic of Liberia, and being so favorably impressed with it, he sent two ships to Liberia for coffee plants to enable him to improve the quality of the coffee of his own empire."

Besides the signs of great value of a Liberian market, Mr. Latrobe mentioned that there were two established lines of steamers running between Liverpool and Sierra Leone, Liberia, and ports to the eastward as far as the mouth of the Niger. There were lighthouses at both Monrovia and Cape Palmas, while there was an active coast trade of vessels. Mr. Latrobe also referred to the New York firm of Yates & Porterfield, of high standing, who have long been engaged in Liberian trade, and who were now running two fine vessels, the *Liberia* and the *Monrovia*, especially built and adapted for this trade. The object of the American Colonization Society, as explained by its President, is not to force the Negroes out of this country against their will, to take all at once and dump them upon a barren shore, to die uncared for, as some would have it understood; but it is to provide a place for the Negro to go, when he finds out that America is not the place for him. "All cannot be congressmen, judges, mayors, or even councilmen," said Mr. Latrobe, smiling as he named the last office; "and when they find this out, if they want a field for their ambition, are willing to

work, and grow with the country, Liberia is the place. A country must be fed, the same as a man or anything else. To cram a man with all sorts of food, to overburden him with luxuries, only makes him sick; and so with a country. Empty a lot of emigrants there—indiscriminately-gathered Negroes, for instance; those who have worked in houses as servants, boot-blacks, and the like, and they would be lost, for in a new country all have to work. It was so with this one. It is God's providence that feeds a country. We sent out a ship-load of house servants, once, and the experiment was a failure. We then sent a ship-load of field hands, and never has one done better than they.

“If a Negro came to me to-day, and asked to be sent to Liberia, I would ask him what occupation he followed, and if he told me he was a boot-black, or a gentleman's valet, I would say he was not fit for the country. What Liberia wants is men that will take hold and work—build it up, as the first emigrants did in this country. When the late war ended, the people thought our work was at an end, for they had the idea that our plan was to emancipate the Negro, not to elevate him, and when they were set free our work was done; but it is not so. We have as much work now, and more than before, as I have shown you. We are crippled for funds, and that is the reason we have refused so many applications. A ship starts out this winter. It costs \$100 per person. The emigrant, if he is not able to pay the whole amount, can pay \$25 and get himself to the boat, and the Society pays the other \$75.” As to the climate, Mr. Latrobe said that there were chills on the coast, but asked if we did not have the same “coast fever” on the Eastern Shore. “A person has to be acclimated. Only let gold be discovered in the interior, and you will have such another rush as to California in 1849, but no white man can own property in that country.” Mr. Latrobe said Liberia was intended as a place where the Negro, ambitious and willing to work, could always find a home. There were three things that America would gain by it, it would be a market for her; it would be a place always open for her Negroes, and it would be a place where the missionaries could be sent, and by God's true word and its holy influence make that place, by Christianizing its inhabitants, just such a glorious republic as this. Instead of the Liberian experiment having proved a failure, it was quite the reverse, and there is much reason for friends of the Society to hope that the curtain, instead of falling on a farce, is about rising on a successful drama.

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#### IMPARTIAL EXAMINATION AND REPORT.

The Navy Department has very interesting reports of the condition of Liberia. Paymaster Thompson of the U. S. ship *Ticonderoga*, says: “Liberia occupies the natural gateway to the rich lands of the interior.

The Liberians are naturally proud of the richness of the country. The hills are full of minerals and metals. Coffee grows naturally and requires very little care and cultivation. It finds a ready market at good prices. But important as these considerations are, the great opportunity of Liberia lies in her geographical position—the key to the immense commerce of the interior.” Among the ports of entry already established on the coast are Monrovia, Robertsport, Marshall, Buchanan, Edina, Greenville and Harper. The trade with the aborigines is conducted by the Liberian merchants at various points on the coast and up the rivers, and to a great extent is simply a system of barter. Not only all kinds of fruits, grain, &c., that belong to a tropical country thrive in Liberia, but many of the plants and vegetables of the temperate zone. Physicians, teachers and clergymen receive fair salaries.

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#### A PROSPEROUS AND GENEROUS MAN.

The recent visit to the United States of a prosperous citizen of the Republic of Liberia awakened much interest. When a boy of twelve years old he left Tennessee as an emigrant of the American Colonization Society, having been emancipated by a kind master, near Columbia. By industry, sobriety and religious character, he became the owner of a three-story brick house and three thousand coffee trees. Without assistance from any missionary society, he established a Sunday-school, conducted a prayer meeting and organized a Baptist church. In addition to his time he contributed more than \$500 toward building a brick church edifice at Hartford, on the St. John's river, in Grand Bassa county. Embarking on the *Monrovia*, which sailed from New York, on June 14, for Liberia, he arrived in Liberia on July 14. In his opinion, persons dissatisfied in Liberia would not be satisfied anywhere. He speaks highly of the growing prosperity of Liberia.

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#### ARRIVAL AT MONROVIA.

The emigrants sent by the American Colonization Society in the bark *Monrovia*, which sailed from New York on June 14th, arrived at the capital of Liberia on July 14th, all well and in the best of spirits. Professor Blyden, in a letter dated Monrovia, July 28th, says: “I came here on the 16th inst. and found that the *Monrovia* had arrived after a pleasant run of thirty days across the Atlantic, and had landed her emigrants safe and sound. I see with joy that the new comers are all of the right stamp. Our thinking people are glad to welcome them as the kind of men to take possession, by industry, of that fertile valley between Brewerville and Boporo.”

## EMIGRANTS FOR LIBERIA.

The Fall expedition of the American Colonization Society will be by the new and superior bark *Monrovia*, to sail from New York about the 15th of December next; the *Liberia*, heretofore announced to leave on the 1st of November, having been dispatched to Sierra Leone. The number of emigrants sent will be in proportion to the donations received. Urgent appeals come from the colored residents of North Carolina, South Carolina, Texas, Arkansas and other States for passage to the African Republic. Settlers are needed at Arthington, Brewerville and Crozerville in Montserrado county; at Lincoln and Finley in Grand Bassa county; at Greenville and Ashmun in Sinoe county; and at Harper, Latrobe, New Philadelphia and Bohlen in Maryland county. As soon as the settlements reach the Niger Valley, there will be the best field in Africa for missionary and commercial explorations and operations.

## INSUBORDINATION OF THE GREBOES.

The misunderstanding between the Governments of Great Britain and Liberia in regard to the North West boundary of the latter, seems to have afforded occasion for a display of insubordination on the part of the Greboes, a large and powerful tribe residing on the southern territory of the Republic. In a high sounding "Circular" they declare, "We consider our people under the protection of England, whose flag we will fly, and also call upon her in the present difficulty."

The Secretary of State, Hon. G. W. Gibson, has answered the Grebo manifesto in conciliatory but firm language, offering them evidence of the fair purchase and justifiable incorporation of their territory with the Republic of Liberia, of which they are now citizens, and showing them that, so far from Great Britain having ever set up any claim to possession of, or protectorate over, any portion of the Grebo territory, she has long since acknowledged the right of Liberia to the entire coast as far below Cape Palmas as the San Pedro river.

## NEW OPENINGS FOR TRADE IN WEST AFRICA.

The intelligence we receive from time to time from our new settlements in Liberia brings before us with reiterated emphasis the fact, long since known by us, of a vast undeveloped trade in the proximate interior, towards which those settlements are advancing.

Two or three days from Brewerville, through a fruitful district, will bring the traveler to a region where the country is remarkable for its beauty and picturesqueness; where the soil is indescribably fertile,

the climate kindly and salubrious; where mineral, animal and vegetable wealth abound,—a region well watered and subjected in many parts to an excellent tillage, and affording pasturage for large herds of cattle. The towns are populous and thriving, the people active and hospitable. A large domestic trade is carried on between the interior regions, and a growing external trade often takes the direction of Sherbro and Sierra Leone. The people are comfortable in their rude independence, having all the rudiments of a valuable and extensive commerce. Mr. Benjamin Anderson, a Liberian citizen, in his “*Journey to Musardu*,” describes large and flourishing markets, extensive cotton fields, and manufactures of cotton cloths, of leather and earthen ware. In a south-eastern direction from the new settlements lies the extensive Pesseh country, whose vast resources are yet untouched, and where the people, devoted chiefly to husbandry, are anxious to give a warm welcome to civilized settlers or traders. The Liberian traders have not, hitherto, turned their attention to that inviting region, for they have found a field larger than they can occupy along their extensive coast. A correspondent, who has recently spent some time in the Pesseh country, writes:—

“A commercial establishment in the Pesseh country would draw an immense trade from the interior, which now goes to Sierra Leone,—in gold dust, ivory, rubber, beeswax, gums, etc. There is no other country in the world of such vast resources so easily accessible and so entirely free from competition of any kind. Millions of dollars are perishing or lying asleep, only waiting to be picked up by a trade which need only be half enterprising. Thousands of men are waiting to be employed and directed. With a capital of \$2,000 on those prolific highlands it would be almost impossible for a man to fail. Independently of the coffee he could raise, the camwood, ivory, hides, palm-kernels, etc., he could buy at very cheap rates would make him rich in four or five years. Those of us who have traveled in that country think it so strange that capital is so slow in finding its way there.”

It should be gratifying to our commercial men to know that these interesting countries are being opened up and taken possession of by American Negroes. We trust that some of our capitalists will follow these settlers and bring out for the benefit of American commerce some of the riches of that hitherto untouched region.

But the Pesseh country is also an inviting field for missionary effort. Neither Mohammedan nor Christian missionary is known there. Neither Europe nor Asia has interfered with the slumber of ages: and such is the docility of the people and their anxiety for light, that a nation may be born in a day under the stimulating influence of Christian instrumentalities.



AN EDUCATIONAL ESTABLISHMENT FOR THE INTERIOR OF  
LIBERIA.

The success so happily attending the new settlements which this Society has planted in the interior of Liberia, and the eagerness and rapidity with which they are pressing to the salubrious highlands, farther back, make it of the highest importance that they should be accompanied by at least one good educational institution for elementary and academical training, which, placed a few miles in advance of the farthest point yet reached by the settlements, would serve, for years to come, as an important centre of educational influence. And situated on a suitable tract of the prolific coffee lands, so abundant in that region, it might easily become self-supporting by cultivating that valuable article, now in such great demand in the commercial world.

In view of the increasing feeling among our Negro fellow-citizens in favor of emigration to the land of their fathers, it is evident that large numbers of the youth now being educated in the colored institutions throughout the country will find their way to Africa as the ultimate field of their labor and as their permanent home; and experience has shown that it would be greater economy to afford such youth an opportunity to be educated amid the scenes where they are to put forth their future activities, than that they should spend the receptive and most valuable period of their lives in getting accustomed to scenes, habits and tastes, which they will have, in great measure, to forget in order to succeed in their fatherland.

In the Report of the Standing Committee on Education, at our last Annual Meeting, it was wisely said that "Educational constitutions, like all other constitutions of society, must be, if they are to work beneficially, the natural and normal outgrowths of the social state which they are meant to subserve," and that, "it is to be hoped that the educational facilities and appliances of the Liberian people will, in the end, be so adjusted to their local wants and peculiar conditions, as to insure a sound and steady progress in all the arts and sciences best adapted to strengthen and adorn their civilization."

Progress in all the arts and sciences best adapted to strengthen and adorn an African civilization, can be made only in Africa with the aid of civilized instrumentalities.

If the various benevolent societies or individual friends of Africa would give annually to the Institution for which we plead only a small portion of the means they now spend upon institutions in this country, with a view, ultimately, of benefiting that dark land, they would be giving an immediate impulse to progress and civilization in Africa. And this liberality, which might impose upon them only a slight inconvenience or sacrifice at present, would tell with immense and never ending

effect upon the future of that vast country. A fine building would go up where now is a thick forest; hundreds of acres now a wilderness would smile with a magnificent coffee grove; the cheerful voices of scores of children learning the arts of civilized life would be heard where now a solemn stillness reigns, disturbed occasionally only by the music of feathered songsters; above all, the reviving and uplifting influences of Christian life would be going forth from a spot which has only set forth for ages the despairing wail of heathenism.

We are prepared to receive and dispose of any funds which may be entrusted to us for the establishment and support of an Industrial High School in Liberia.

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#### ITEMS OF INTELLIGENCE.

**CONSUL AT BOSTON.**—The President of the United States has recognized Joseph W. Warren, Esq., as Consul of the Republic of Liberia at Boston.

**EDWARD S. MORRIS, Esq.,** has returned to Philadelphia in greatly improved health and writes us an interesting account of his recent efforts in Great Britain to secure funds to establish a Christian school in Liberia, for the education of the sons of native African chiefs. By requiring the pupils to plant a few coffee trees daily he expects the school will become self-sustaining in five years. Having secured in England one thousand dollars cash and pledges for fifteen hundred dollars, on condition of making up five thousand dollars, it will be his endeavor to make in this country, the remaining \$2,500. The chiefs are very anxious to have their sons taught the English language. Mr. Morris speaks of the expectation that the Friends, at their next annual meeting in England, will adopt Liberia as a missionary field.

**LIBERIA IMPORT REGULATIONS.**—President Gardner has issued a proclamation concerning the strict enforcement of the law requiring the authentication of invoices by Liberian Consuls, under the regulations prescribed by an act of the Liberian Legislature, which provides that all original invoices of goods to be landed in that Republic be made out in the English language, and also be certified by the Liberian Consul at the port or ports from which such goods and merchandise are shipped. The proclamation gives notice that all collectors of customs who shall be guilty of receiving and assessing duties on invoices not certified according to the aforesaid act, except from ports where there is no Liberian Consul, shall be regarded as aiding and abetting the contravention of the revenue laws, and shall be dealt with accordingly.

**REV. HARRISON N. BOUEY,** colored missionary from South Carolina, writes from Liberia, July 17: "I am going a head building my church. I am using constantly the two saws which I purchased in Liverpool. I brought also some nails which I am using. I have a day-school of fifty-nine children, twenty-three of whom are natives. A good work for Jesus can be done here." He has charge of the Baptist Shiloh church, which went last year in the bark Azor. Many of the emigrants settled at Poor Bar, about twenty miles from Monrovia.

**DEPARTURE FOR MUHLENBERG.**—Rev. David A. Day and wife sailed from Boston on Saturday, July 12, for Monrovia, Liberia, to resume missionary labor at the Lutheran station at Muhlenberg, near the St. Paul's river. This station was founded by Rev. Morris Officer, who selected twenty Congo boys and twenty Congo girls, taken from a slave ship by an American man-of-war. As they grew up they were generally converted, and when they married were settled on land furnished by the Liberian Government. Mr. Day was accompanied by James A. Brown, a native African (named after Dr. Brown, of Gettysburg), who has been a student for three years in the Missionary Institute at Selingsgrove, in Snyder county, Pa. He is about seventeen years old and goes

back to Africa to engage in missionary work, full of zeal and hope. By the planting of coffee trees, Mr. Day expects the mission to become self-supporting in a few years.

**RESUMING OPERATIONS.**—At the recent meeting of the American Baptist Missionary Union, at Saratoga, an important report on the African Mission was adopted by the Board, requesting the Executive Committee "to reopen, at the earliest practicable moment, the African Mission, using therefor whatever funds may be designated for the purpose, and inviting the co-operation of the American colored Baptist churches, with the assurance that their offerings shall be devoted, without any diversion, to this object."

**AFRICANS ARE TO WIN AFRICA.**—From whence shall the laborers come? The Wesleyans of England, say: "In Western Africa the climate is still our great difficulty. It cripples our work by prostrating our men. The Gambia Mission has been almost entirely deprived of its missionaries during the year from this cause, and the River Mission has been obliged to be suspended. The Committee would gladly diminish, if possible, these risks, and improve the chances of health, and attention is being given this subject; but the need is being felt more keenly every year of adequate and well-furnished institutions in which the African shall be trained to win Africa for Christ."

**EMIGRANTS FROM ST. CROIX.**—Rev. Thomas G. Thompson, after ten years' labor as a teacher in Florida, Tennessee, Mississippi, Kentucky, and Maryland, proposes to return to St. Croix, in the West Indies, his native island, and to take out, if aided, a *select company of emigrants* to locate at Cape Palmas and on the Cavalla river in Liberia. He has admirable qualifications for such an undertaking. The Legislature of Liberia offers twenty-five acres of good land as a gift to every emigrant family from any of the West Indian islands. Many would gladly accept the offer if transportation can be furnished. Trained in the Church of England, Moravian, and Wesleyan schools, they would form a valuable accession to the population of the rising African Republic.

**THE COTTON GOODS WANTED.**—The Secretary of the Navy has received from Commodore Shufeldt, in command of the United States steamship *Ticonderoga*, samples of cotton goods showing the prevailing styles and colors in demand among the natives of Western Africa and supplied by British manufacturers. As it is believed that goods of similar kinds can be supplied from the manufactories of the United States at the same, or less prices than these, the Secretary is anxious to bring them to the notice of American merchants and others who may be disposed to engage in trade with that country, in order that they may be informed of the kinds and quality of the goods in demand. He will forward samples to all such as may desire them, together with the length, width and price of each kind.

**EMANCIPATION IN BRAZIL.**—The gradual process of emancipation, which has for eight years been in force in Brazil, seems to be working satisfactorily. In a recent report the Minister of Agriculture says, "that under this system 4,383 slaves have been liberated by the State, by purchase from the owners, since September 28, 1871, the date of Visconde do Rio Branco's free birth law, and the balance of the emancipation fund in hand, collected up to the end of 1878, will suffice to redeem 5,000 more." But he estimates the private emancipation in the same time at 40,000, and the value at 25,000,000 milreis—say \$12,500,000.

**CHECKING THE TRAFFIC.**—An agreement has been entered into between Great Britain and Portugal for joint operations in putting a check to the traffic in slaves, which is known to exist between the Mozambique Coast and the Island of Madagascar: and orders have accordingly been given for the British ship *Spartan* to proceed from Zanzibar to Mozambique, to confer and co-operate with the Portuguese authorities, with the view to the suppression of the slave traffic from the interior to the coast. Lieut. O'Neill, R. N., who has had much experience in the traffic by sea, has also proceeded to Mozambique to take up his appointment as British Consul.—King Menelik, who rules over the the southern portion of Abyssinia, has sent a letter announcing that he has abolished the slave-trade throughout his dominions.—If it is true, as reported.

that King Mtesa has turned liberator, and will henceforth use his great power against the slave-trade, it will prove one of the great events of the century. King Mtesa rules over more subjects, and more absolutely, than probably any other potentate.

**FREED SLAVES.**—**BISHOP STEERE**, of Central Africa, has tried the plan of settling freed slaves in Central Africa, with success. Two years ago some freed slaves were placed at a mission refuge near Zanzibar, where they had a year's training. Sixty were sent to Masasi, a short distance inland. These were followed after a time by two more groups. They have been successful in farming, and at the end of fourteen months were more than supporting themselves. They have made clearings in the forest, and have raised millet, beans, and rice. The cassava grows to extraordinary proportions, forming a reserve of food should crops fail, and fruit trees are doing well. It is probable that another mission station will be established at Newala, about forty miles from Masasi, at the request of a chief, Matola.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the Month of July, 1879.

MASSACHUSETTS. (\$20.00.)	Church.....	5 00
<i>North Brookfield.</i> Thomas Snell 20 00	AFRICAN REPOSITORY. (\$2.00).	
NEW JERSEY. (\$45.00)	Vermont, \$1; Louisiana, \$1.....	2 00
<i>Trenton.</i> Barker Gummere, \$20.	RECAPITULATION.	
John S. Chambers, \$5.....	Donations.....	80 00
<i>Camden.</i> Hon. George S. Wood-	African Repository.....	2 00
hull.....	Rent of Colonization Building....	146 00
PENNSYLVANIA. (\$15.00).	Total Receipts in July	\$228 00
<i>Pittsburgh.</i> Miss Mary Vance... 10 00		
<i>Danville.</i> A lady of Mahoning		

During the Month of August, 1879.

NEW HAMPSHIRE. (\$2.00.)	<i>Providence.</i> Charles E. Carpenter \$5. Miss A. Harris \$2.....	7 00
<i>Goffstown.</i> Rev. Abel Manning 2 00	NEW JERSEY. (\$37.00.)	
MASSACHUSETTS. (\$38.00.)	<i>Princeton.</i> Through local Agency.....	37 00
<i>Lowell.</i> S. G. Mack.....	RECAPITULATION.	
<i>Concord.</i> Miss E. Monroe \$10;	Donations.....	114 00
John Brown \$3.....	Rent of Colonization Building....	237 00
<i>Andover.</i> George Ripley.....	Interest for schools in Liberia....	29 20
<i>Worcester.</i> David Whitcombe,	Total Receipts in August,	\$380 20
\$10; Isaac Davis, \$5.....		
RHODE ISLAND. (\$37.00).		
<i>Newport.</i> Miss Ellen Townsend.. 10 00		
<i>Bristol.</i> Mrs. Rogers.....		

During the Month of September, 1879.

NEW YORK, (\$25.00.)	RECAPITULATION.	
<i>Poughkeepsie.</i> Mrs. M. J. Myers 25 00	Donation.....	25 00
AFRICAN REPOSITORY.	African Repository.....	6 00
North Carolina, \$1; South Carolina, \$1; Arkansas, \$2; Ohio, \$1; Missouri, \$1.....	Rent of Colonization Building....	175 50
6 00	Interest for Schools in Liberia....	90 00
	Total Receipts in September.....	\$296 50





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